DOCUMENT RESUME

ED 308 945 PS 018 121

AUTHOR Han, Myunghee; Washington, Ernest D.
TITLE Traditional Korean Child Rearing Practices.
PUB DATE 88
NOTE 27p.
PUB TYPE Reports - Research/Technical (143)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Attachment Behavior; *Child Rearing; *Developing Nations; Emotional Development; Family Relationship; Family Structure; *Folk Culture; Foreign Countries; Pregnancy; Values
IDENTIFIERS *Koreans; *South Korea

ABSTRACT

This study describes traditional Korean child rearing and its relation to personality, social development, and their implications for education. Topics addressed include the family structure, traditional value orientation, the prenatal period, patterns of interaction in infancy, the baby as a vulnerable being, the baby as a spiritual being, the mother-child bond, and emotional patterning. Korean culture is based on a unique pattern of beliefs, values, child rearing practices, and family relationships. At the center of the culture are the beliefs about the child's vulnerability and spirituality. Reflecting a tradition deeply rooted in Shamanism, Buddhism, and Confucianism, child rearing rituals are interwoven with day-to-day living. The result is that children develop with a sense of identity that conforms to deeply held beliefs. These beliefs result in youngsters who are thoughtful, considerate, and who are respectful of their parents. Implications for education are discussed. (Author/RH)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED308945

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
✓ This document has been reproduced as received from the person or organization originating it.
☐ Minor changes have been made to improve reproduction quality.
• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

TRADITIONAL KOREAN CHILD REARING PRACTICES

MYUNGHEE HAN

1 - 18 North Village

Amherst, Mass 01002

413-549-4699

after July 30, 1989

23792 Coronel Drive

Mission Viejo, CA

92691

714-951-3655

AND

ERNEST D. WASHINGTON

SCHOOL OF EDUCATION

University of Massachusetts, Amherst

* If you have any question please contact with the address of Myunghee Han.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

MYUNGHEE HAN

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

PS018121

TRADITIONAL KOREAN CHILD REARING PRACTICES

MYUNGHEE HAN

AND

ERNEST D. WASHINGTON

SCHOOL OF EDUCATION

UNIVERSITY OF MASSACHUSETTS, AMHERST

ABSTRACT

This essay describes traditional Korean child rearing and its relation to personality, social development and their implications for education. Korean culture is based on a unique pattern of beliefs, values, child rearing practices and family relations. At the center of the culture are the beliefs about the child's vulnerability and spirituality. Child rearing rituals are interwoven with day-to-day living which reflect a tradition which is deeply rooted in Shamanism, Buddhism and Confucianism. The result is that children develop with a sense of identity that conforms to deeply held beliefs. These beliefs result in a youngster who is thoughtful, considerate and who is respectful of parents.

INTRODUCTION

Korea has emerged as one of the major powers in the far East. It is important therefore for Western policy makers, business people, diplomats and educators to learn more about the history and culture of Korea. Educators need to become more knowledgeable about the culture and child rearing practices because the Korean population in the United States is increasing rapidly. It increased fivefold between 1970 and 1980 from 69,000 to 350,000. The increasingly global perspective that is emerging in the world also requires that we learn to understand this ancient land.

Every culture has unique cultural patterns which comprise its child rearing practices. It is the culture and the child rearing practices of children under four years of age which will be the focus of this essay. Specific patterns of relations between mother and child create intense and unique patterns of personality and response styles. The bonds of attachment between mother and child are the foundations of a very intense relationship. There is a cultural tradition for the creation of intense mother-child relations.

FAMILY STRUCTURE

Until the middle of the 20th century, the usual basic family

unit consisted of the head of the household, his wife, his retired parents and his children. Although the role of the father has been weakened in the modern Korean family, he is still expected to be the major breadwinner. In the past, Korean fathers have not been involved in child rearing before the child was ready to learn academic materials. They were usually involved outside of the family because in a very traditional Confucian society the roles between men and women are clearly separated.

Today, in the modern Korean family, both rural and urban, the male is under strong pressure to become a good "organization man" and consequently men spend less time with the family. Socialization with friends, business contacts, and sometimes overtime work in a hierarchically organized work place which demand his time. His wife, consequently, is closer, both physically and psychologically, to her children. This is encouraged by the Korean culture in which the mother is considered the prime caretaker for children.

TRADITIONAL VALUE ORIENTATION

Korea is an ancient country in northeast Asia occupying a peninsula extending southeastward from Manchuria to the southern islands of Japan. Korea has a long history as a cultural bridge across which Chinese culture was transmitted to Japan. It is the size of New England and the climate has the same variety. Since the end of World War II the country has been divided by the 38th parallel into separately governed territories, known informally as North Korea and South Korea. Thus, throughout this article,

modern Korea refers to the today's South Korea, only.

Korean history has a legendary past beginning in 2333 B.C. The people of the Korean peninsula were first united under a single rule in the 7th century A.D. From that time until 1910, the country maintained remarkably stable political and cultural patterns with only two dynastic changes. The Koryo Dynasty had Buddhism as her state religion and the Yi Dynasty had Confucianism. Koreans are ethnically a homogeneous Mongoloid people who have shared a common history, language and highly developed culture.

Most Korean people have been exposed to the diverse elements of Confucianism, Buddhism, Taoism, Shaminism, and more recently Christianity. While, theoretically, Koreans recognize the separate character of each religion, they also allow all of the country's spiritual beliefs to play an occasional important role in their lives. Yun (1964) indicates that values implicit in these three religion overlap in many areas. This inclusiveness of traditional Korean values is also represented in beliefs and values of child-rearing practices in today's Korea.

The early stages of life, i.e., infancy and childhood, can be seen in the finely structured rituals related to child rearing in infancy and early childhood. Furthermore, the ceremonies and practices related to child rearing are deeply rooted in traditional beliefs derived from Shamanism, Buddhism and Confucianism. Koreans believe that the child's innate spirituality and vulnerability are derived from Shamanism and Buddhism which emphasize the powerful sprits residing in natural forces and their influences on determining human life. On the other hand,

the mother's sacrificing attitudes toward her child are influenced by Confucianism which clearly identifies and supports this role for women and by Buddhism which emphasizes the compassionate soul and salvation.

The goals of child rearing and education are directed toward creating harmonious human relationships through performing one's cultural and social duties in an acceptable and ethical way. This basic value system is generally based on Confucianism and accepted by all Koreans. To become a harmonious and virtuous person, an individual needs a role model and this is found within a family unit and parent-child relationship.

PRENATAL PERIOD

The Western world, a technological society, tends to put much emphasis on the scientific aspects of the prenatal period. It focuses on the importance of nutritional, hereditary and environmental influences on the fetus. Koreans, however, are much more concerned about the social and environmental influences on the fetus by its mother's physiological and psychological patterns, even during the early prenatal period.

Chu-Hee (1130-1200), the Chinese Neo-Confucian philosopher, set down guidelines by which the Korean expectant mother should be conscious about her verbal and nonverbal behavior. She is prohibited from any contact with unvirtuous or unpleasant scenes or sounds, such as conversations about sexuality and scenes of death. She is encouraged not to sleep on one side, not to stand with weight on one foot, not to sit in an unbalanced way, not to

look with a slanted eye, and not to eat unevenly cut food (Lee, 1981). These behavioral patterns, can easily be interpreted in terms of a value system which palaces enormous emphasis on becoming a virtuous person with high morality. Expectant mothers avoid certain meats such as rabbit, duck or octopus because those animals have suspicious figures which are regarded as potential causes of deformation in the fetus. It is thought that if mother eats rabbit, then the baby will be harelipped, if duck then linked tip toes, if octopus then multiple arms or legs, and so on. Although this seems irrational from a scientific view point, many Korean pregnant women still keep this cautious attitude up to today.

The prenatal period is ten months rather than nine months because it is calculated by the lunar calendar (one lunar months has 28 days). The dream of the forthcoming conception could be conceived by an elderly person in a family or by parents. In the past, the content of dreams was taken seriously. Today, however, the parents of the expected baby interpret their dreams to predict the baby's gender and future. If the mother or some other family member sees materials with certain colors, fruits, flowers, or girls in a dream, the mother often believes that she will have a girl. If the dream is about snakes, butterflies, the sun or boys, then she will have a boy. It is interesting that a snake with color will be interpreted as a girl. In the past, something in a pair in a dream meant twins. (The content of these dreams are a potentially rich source of cross-cultural data for researchers.) However the cultural value of the dream is that the mother will tell the dream to her child and the child

can learn some positive meaning from the experience of sharing a cherished belief.

In short, all of the above beliefs and practices bond together the expected child and the mother. It is further reinforced by the close physical contact with the child after birth .

PATTERNS OF INTERACTION IN INFANCY

The birth of a child in American culture, means one more individual in the family and involves changes such as the addition of bed, furniture, room and etc. The child has an identity of her/his own. In Korean society it is not such a visible change. Instead, the baby is regarded as an another participant entering into an existing family structure. No separate birth records exists in Korea. The baby's name is entered in the Register of Houses that is kept at the village or town office. In this register the name of a child is found on the page showing membership in her/his family. The baby is identified in relation with each of the family members rather than by her/his individual name. So the Korean child is raised in a culture, where the baby becomes attached and bonded to family members.

The absence of the traditional baby crib is also due to co-sleeping patterns. In the co-sleeping pattern, parents always sleep with children. If the entire family sleeps in one room, the children sleep between the parents. If the parents sleep in separate rooms, a child sleeps with each parent. The Japanese

also have this pattern, and Lebra and Lebra (1976) suggest that this sleeping arrangement would not work well if any member of the family had an incestual awareness or inclination. Sexuality, however, does not seem to be involved in this cultural pattern. When children reach kindergarten age they are required to sleep in their room, yet many children may still insist on sleeping with one of their parents until they reach puberty.

The Korean housing structure and their bed mats facilitate co-sleeping. The houses have under-floor heating system, Hypocaust, which keeps rooms warm by a radiant and conductive heat from burning a coal briquet in the fuel hold (furnace). When the baby sleeps in the mother's arms the mother exchanges her dry place with the baby's which becomes wet through the cloth diaper. Even in the "Song for Mother" which is sung by children on Korean Mothers Day, the mother's sacrificing love for her child is verbalized repeatedly. The Korean bed mats, on the other hand, also facilitate co-sleeping. They can be spread close to each other so that that a child can roll around from the mother's mat to the father's math, and the child inevitably has body contact with family members during the night which gives the child a sense of security.

Body contact is preserved as the mother carries her child in a traditional Korean baby carrier. It is a quilted fabric with two strings at the end of each side which are used to tie the child close to the mother's body. It provides closer attachment than the American style carrier while it does not limit the mother's range of movement as much as the American carrier. This traditional Korean carrier (Podaeki) is traditionally prepared by

the maternal grandmother on the birth of the first baby of her daughter. It symbolizes the celebration and wishes for a new young mother who is at the starting point of her life as a mother. This gift conveys her encouragements in a silent way for the young mother who is beginning a sacrificing and beautiful life.

When a child is secured to the mother's back, with legs spread, one toward each side of her torso and the hands on her shoulders, the baby can either sleep or look over the mother's shoulders, or even under the mother's arms while the mother does indoor or outdoor work. When the child cries because of hunger, the mother can switch the child's body to her breast without taking the infant from the carrier. This Podaeki is so enjoyed that some children who can walk may insist on being on the mother's back and sharing the body warmth which gives the child pleasure and security. This body warmth experienced through co-sleeping and back carrying is fondly remembered and recalled with pleasure throughout life.

In the past, from birth to the first birthday, babies had been dressed in the clothes which were made from the used clothes of the mother or grandmother. This custom is based on the view that new clothes are not soft enough for baby's skin and new clothes have a devil's luck, as well, However, through this practice mothers attempt to maintain the maternal body temperature in baby's clothes, and this symbolic body temperature is used as an incantation to reduce the baby's separation anxiety (Lee, 1983). The idea of maintain body temperature is also found

in the weaning diet. It is a common practice for a grandmother to first chew food or put the spoon of food in her mouth and then feed the baby with food warmed to her body temperature. Mothers today resist this practice because of hygienic concerns.

In addition, the mother's body temperature has been regarded as having an incantationary power for the treatment of some general illnesses of the infant. To treat the jaundice of a new born baby, the infant is given a bath in the mother's bath water. This treatment is also derived from the idea that the newborn and mother are still an inseparable entity within an inseparable relation. In the past, Korean people believed that the infant is nourished by the invisible fog (or dew) which is produced from the sleeping mother's body rather than by milk alone. Because of the saying that, "mother's fog spreads up to fifty miles away," the adoption of infants was arranged within fifty miles from the natural mother's home. Also when the infant gets skin allergies, the mother's old dress is used to wrap the baby's naked body when sleeping. It is believed that the child could be emotionally satisfied with the mother's body odor and temperature, and this satisfaction could bring both physical and mental well-being to the baby. Mother's saliva has also been used as a remedy for mumps, eye sty, small bleeding or other wounds (Yu, 1985). I still remember how relieved I felt when my mother applied her saliva to my insect bites in the summer night.

All of the above practices are based on the belief that mother's caring, concern and love could cure the baby's illness and that love could be expressed in the form of mother's odor, saliva and body temperature. The maintaining of the body

temperature between mother and child is a basic custom in traditional Korean child rearing and a critical element in later personality development.

BABY AS A VULNERABLE BEING

The practice of maintaining body temperature through various child rearing practices is related to the desire to maintain the body temperature found inside the womb while the child is outside of it. The womb is thought to be a permanently safe, both biologically and emotionally, while outside it, babies are surrounded with many dangerous things. Birth itself is a shock for the baby who becomes drawn into a dangerous vortex. The Korean cultures tries to minimize this shocking experience by maintaining the mother's temperature for the baby.

Once a baby is born, the room of the new born baby and mother is closed outside the family. Friends and relatives have to wait for twenty one days (three times seven days: Sam-Chil-II), from the delivery to visit. This practice is based on the belief that mother and young infant need to rest away from contagious germs. After that, the baby is introduced to relatives but long term going out is still not recommended until the baby becomes one hundred days old. On the one hundredth day, the parents of the baby prepare a big party to celebrate the baby's health with many invited guests who wish the baby well. This celebration is called "One Hundred Days (Baek II) which is followed by another big celebration on her/his first birthday. The baby is dressed in white clothes, and parents prepare white rice cakes and a

skein of white thread on the white raw rice. The Korean word for "hundred" and "white" is the same. The parent wish their child longevity, like a skein of white thread.

While Americans seem to view babies as potentially competent from birth, Koreans have a different idea. Generally speaking, young infants are considered as physically and mentally unstable, sensitive and fragile beings. There are thought to be at risk from excessive external sensory or psychological stimuli. Therefore, it is thought that caretakers should carefully avoid exposing infants to high intensities of stimulation. This different viewpoint creates different approaches to child rearing and interpretations of reflexive behavior. While Americans define the baby's clinched fists as a Moro reflex, a natural sign, Koreans concerned about the emotional shock of birth, interpret the clinched fists as indicating fear of the "world outside of the womb". Americans tend to believe that babies keep themselves safe through acting on instinct. Koreans believe that babies are less capable.

Even though it is well known that babies have higher temperatures than grown-ups, Korean mothers try to keep the baby warm. When Korean babies have a cold they are isolated from the outside and sweat in their mother's bosom in warm clothes and a blanket. The infant is never given a cold drink or food even though a moderately high fever is present. Regardless of its scientific effect, this practice applies the culture's concern for the child's absolute return to the unity of the mother-child relationship.

I remember my mother who took care of my baby for a while

after the delivery. She never put my baby in a baby bathtub with his naked body. She took off his clothes in a tub and lifted him hugging his wet body with her whole chest and shoulders. She was very cautious not to stir the air when she covered him with a blanket. She did not use cold wipes or clothes after his bowel movement and she always made the cold wipes warm. This is the traditional way. Every effort was made not to have the baby hiccup. She knew it was a very natural reaction of the baby, but she said, "Anyhow its true that the baby felt the sudden difference, isn't it?"

In the old days mothers tasted the first excrement of a newborn baby as one of the mother's duties to check whether it tastes sweet or bitter. If it tastes bitter, the baby would have a long life since the life itself is a bitter and hard process. Every mother, however, would tell its' bitterness. This story reminds me of the degree of Korean mother's love towards her child, which leads to the traditional sacrificing life of the mother. When my mother went back to Korea, I was feeling overwhelmed and asked how I could take care of my baby. She said, "Raise your little one with Cheong-Seong." 'Cheong-Seong' could be translated as a true heart, sincerity, devotion with a whole heart. It sounds simple yet implies so much more.

BABY AS A SPIRITUAL BEING

Korean mothers view theirs babies as spiritual beings who know what is happening in the world around. There is an old Korean proverb that comes to mind when people see a crying baby,

"The infant is crying because it is worried about the way of managing her/his future property." (The part about the property is a joke, nevertheless, it implies that the infant knows about the world.) The assumption of this kind of knowing by infants is found in many cultures, in the West it has almost disappeared.

This respect for the infant is shown in the way in which the first birthday is celebrated. Korean culture values self-reservation and doesn't permit self-celebration for birthdays unless others recognize and prepare the celebration. To insist on your own birthday celebration is not seen as good in a Confucian society. However, Koreans have two big birthdays that are celebrated, their first and the sixtieth. Each has a unique meaning. For the first birthday (Dol), parents prepare a big party for their precious baby hoping that many guests will bless the baby. The sixtieth birthday is a time of celebration for the elder. The offsprings of the elder prepares the birthday while at thesame time providing an opportunity for the children to give respect to their grandparents.

On the baby's first birthday, it is the custom to have a child choose from an assortment of objects, each symbolizing a career. Parents, relatives and guests note the choice carefully, and regard the object chosen as a sign of innate tendencies and as an augury of a future career. If the baby picks a book, people interpret that as a sign of a scholar, if money then a rich person, if a bow then a brave military person, and so on. What if the child picks up the cake first? We may interpret that to indicate that the infant will experience abundance throughout life both with food and with other things.

People, of course, do not regard this as a confirmed fact about the young child's future, yet interpret this as a positive symbol which speaks to an unspoken belief in the child's spirituality. Related to this belief, the baby's age is calculated differently from that of Americans. When the baby is born after ten months, according to the lunar calendar, the infant is already one year old. The lunar new year is everyone's birthday in Korea, regardless of the actual age. An infant born the day before New Year's day is two years old on that New Years day. The baby is a year old at birth, since the period of intrauterine life is reckoned as part of a life. This custom is derived from the belief that the baby has a spiritual experience from that point of creation-conception which has been predicted by the dreams of the parents.

MOTHER-CHILD BOND

The strong attachment between mother and child is protected and maintained within the parent-child oriented family structure. While the American family is couple-oriented, Korean families are parent-child oriented. American children tend to be sent to their rooms when their parents have a guest. Korean children stay with the parent's guest because it is very natural for them to be in their parent's world.

I have seen many American mothers saying firmly, "No!" to their child who keeps begging her to buy something. If the child still insists, the mother usually cuts off this unacceptable demand by saying, "I said, No." Korean mothers are far from

authoritarian. In the case of the Korean mother-child relationship, the dialogue between them is one way communication. The Korean mother ignores the child's demand without considering the explanation or persuasion. This communication is based on the basic assumption that the two are practically of one mind and body. The American mother may try to persuade her child since she considers her child to be an independent individual. Korean mothers can say "No" without feeling guilty and reversing herself without feeling shame at all because they are of one mind and body. If the mother gives in to the child, this does not necessarily make the child's education ineffective. The mother loses the game to the child and, sometimes, vice versa since both know the other's strategy as "one body".

Another strategy, the "one body" concept involves a method of discipline. In terms of traditional physical sanctions, the mother father can hit his/her own legs in the front of the misbehaving child, and the child is expected to feel pain and guilt through this action. Similarly, parents tend to use an appeal to empathy. The mother represents herself as a victim of her child's misbehavior and appeals to its capacity for feeling the pain she is going through. "If you do that, I, your mother will be hurt or ashamed the most, or Your father will lose face." The child, thus, learns the vicarious sharing of the parent's pleasure and displeasure and feels sorry when the parents, who care for him/her are hurt.

The close bond between mother and child can also be seen in the custom in which every woman is called, "someone's mother" after

her marriage. Although she does not have a baby yet, people prefer calling her a "mother of baby" rather than "Mrs.". It is very natural for a Korean mother to be symbolized as the mother of her child.

This very intimate mother-child relationship, however, does not necessarily mean that the father is authoritarian and strict. Rather it simply indicates how deeply mother and child are mutually interdependent both physically and emotionally in the Korean culture.

Emotional Patterning

Early differences in infant behavior and maternal care point to later personality differences between Korean and Americans. Because they are often left alone in their own crib, high chair, car seat, or room, American babies learn to attain emotional security while also coping with being alone, whereas Korean infants tend to rely on the physical presence of their mother while learning emotional security. Because Korean babies are strapped close to the mother's breast, feeding is practiced on demand in contrast the use of scheduled feeding in American culture. Scheduled feeding forces the infant to learn to manage the emotional tensions which develops through and around hunger. By contrast, the on-demand feeding tends to create the opposite effect, not only eliminating opportunities for developing emotional independence but also creating further opportunities for reinforcing emotional dependence on the mother. (Befu, 1971)

The same type of indulgent approach is taken at bed time with children. While American children are directed to "go to their

bed," "because it is bed time," Korean children generally stay with family members until they fall asleep from exhaustion in a mother's or father's arms.

When the child has misbehaved, he or she is often punished by the threat of abandonment or threat of kidnaping. The mother may say that she is going away, far, far away, leaving the child behind. The child may also be told that the kidnaper will take him or her away, far, far away from mother and father. Thus, Korean parents use the threat of physical separation from children as a powerful method of punishment. When an American child is confined to his or her room for punishment, the punishment consists primarily in a deprivation of freedom rather than provoking fear of isolation. For the Korean child, the separation is more threatening than direct physical punishment.

The Korean concept of "Eung-Seok" is the tendency to depend and presume on another's love or to seek and bask in another's indulgence. It is this indulgence in parental love that is the genesis of the behavior of Eung-Seok. The recognized value of "Eung-Seok" begins in childhood but radiates throughout the culture. Korean adults share the same need to indulge in warm affective relationships. Because maturity and adulthood represent the highest form of obligation and responsibility in Korean society the emphasis is put on the playing the role of an adult. As a result grown-ups have the need to express their dependency needs in a socially acceptable manner. (It should be noted that this need for dependency does not carry with it a negative feeling, it is to be understood and tolderated. " Eung-Seok" is

first learned in childhood but it is continually supported as the individual grows into adulthood and beyond.

This affective relationship which begins with contact with the mother, induces the child to great feelings of indebtedness to parents. This relationship is expressed as filial piety. The child's motivation for striving to repay the debt to parents, is not simply from his/her intellectual awareness of the debt nor from the inculcation of the normative expectation to return it, but rather from the appreciation of the deep, psychological security received from parents.

In the idea that "We came into being through transformation, then heaven and earth are our father and mother to us; if we came into being through reproduction, then our father and mother are heaven and earth to us." (Tu, 1985). The image of the human which thus emerges is that of the filial son and daughter of the universe. Because we owe our origins to our parents and because our existence itself is inextricably linked to our parent-child relationships, we come to recognize the continuous presence of our parents in every dimension of our lived reality.

CONCLUSION

In Korean culture the concept of the prenatal period emphasizes the emergence and power of an emotional bond that begins with mother and fetus through the umbilical cord. This bond continues in the form of maintaining close skin contact between mother and child. The custom of maintaining mother's body temperature is derived from patterns of living, such as housing structures, the non-existence of traditional baby crib, sleeping

arrangements and ways of treating common childhood diseases. The concept of the child's vulnerability and spirituality, and the traditional rituals related to the birth and growth of the child are based on traditional Korean belief systems which are rooted in Shamanism, Buddhism and Confucianism.

Because the mother plays a crucial role in forming the psychological security for the child through her sacrificing love, Koreans, as a result, are motivated to return that debt, thus the concept of "filial piety."

Discipline patterns differ in Korean and American culture. According to the Chinese Confucian philosopher Mencius (372-289 B.C.), human nature is fundamentally good. Because children are born with a basically virtuous nature (including the seeds of compassion, shame, courtesy, modesty and a sense of right and wrong), adults should recognize the child's good nature and develop it further (Husen, 1985). Another philosopher Chu-Hee (1130-1200) who established Neo-Confucianism, contended that the goodness inherent in children was thought to be actualized by experience. This emphasis on environmental factors can be understood as the rational for the Korean mother's child rearing practices. She feels responsibility for developing the child's innate goodness-humanity through providing secure psychological well being, as well as physical comfort, while serving as a living humanitarian model.

It was pointed out that Mencius wrote, "Between father and son there should be an 'intimacy' (Chin)," instead of "love." The reason why Mencius did not use the word "love" is that love

is a one way sentiment which implies favor and selfishness and it can lead to dislike. "Chin" is a much deeper sentiment which has developed as a product of the past history of transaction and has mutuality. The core of this sentiment is a humane, flexible and considerate relationship between parent and child. (Kojima, 1986) Furthermore concluding, I would like to add that understanding the specific child raring practices within a more theoretical framework can be of great value in acknowledging the underlying values of traditional child rearing practices.

There is much to be learned about Korean child rearing and the interplay between values, beliefs and current child rearing practices. Future research might profitably begin to search out the influence of Confusion ideas on traditional early childhood educators and the degree to which Western theories of early childhood education and new practices are changing traditional life in Korea.

Educational Implications

The bond between the Korean child and parents is very strong and this attachment carries over into the relationship between the child and teachers.

Korean parents expect that their child to do well academically and to establish good social relationships with peers and teachers. Some parents may appear to be overly involved and sensitive about the school life of their child, this eagerness may be misunderstood by American teachers who emphasize the individualism and autonomy of children. For Korean parents the bonds of family are ever constant.

The traditional educational goals of Korean parents emphasize creating harmonious relations through performing one's role in an appropriate manner. Children therefore come to school valuing the relationship with the teacher. As a result it is important for the teacher to consider the issue of discipline in light of the way that the child views the relationship with the teacher. When the teacher finds it necessary to discipline the youngster, it is critical to be tactful and discreet in discussing the problem with the child. Being disciplined before the class is considered a "disgrace". Very often the occasion for the discipline is a misunderstanding and misjudgment. To help the child reach an understanding of the situation, the teacher needs to explain to the child what is expected at the personal and interpersonal level.

American children may be able to understand when the teacher says "no" and will readily accept the rules whereas Korean children may be afraid and anxious. They are especially fearful of disagreeing with the teacher in public. Even though they may not understand or feel they have not been understood the children will remain silent. Teachers must be careful when judging the silence of these youngsters.

Korean children will usually not initiate activities or volunteer answers in the classroom. They consider it wrong to be a "show off". The classroom teacher needs to be aware of this cultural pattern and encourage participation through providing a more assuring and protective environment in which they can learn the importance of "experiencing and participating" rather than

sitting back and observing while hoping not to make a mistake.

In Korean culture much respect is given to the knowledge and wisdom of elders and teachers. These respected elders share the responsibility of directing the life of their children, juniors and students. The Korean child therefore has certain expectations for teachers and for themselves. As a natural course of action, these children act in a dependent manner while attempting to comply with the wishes of the teachers. These emotional and behavioral patterns should not be regarded as a blind imitation of the American teachers. It is a natural outcome of the culture of the child. If the teacher perceives this as a problem, the teacher should make arrangements to discuss the issue with the child's parents. Parent conferences are the appropriate setting in which to discuss areas of conflict and explore the alternatives which will help the child adapt to the class.

REFERENCES

Befu, H. (1971) Japan: An Anthropological Introduction, New York, Pergamon Press.

Chai, C. and Chai, W. (1977) The Sacred Books of Confucius and Other Confucian Classics. New Hyde Park, New York, University Books.

Husen, T. and Postlethwatte, N. (1985) The International Encyclopedia of Education. Vol. 2, C. Oxford (Ed.), New York, Pergamon Press.

Kojima H. (1986) Japanese concepts of child development from the mid-seventeenth and mid-nineteenth century, International Journal of Behavioral Development, 9, 315-329.

Lebra,T.S. and Lebra, W.P. (1976)Japanese Culture and Behavior: Selected Readings, Honolulu, University of Hawaii Press.

Lee, K.S. (1981) Elementary Learning: New Interpretation for the Elementary Learning Translation, Seoul, Korea, Sinwon Publishing

Lee, K.T. (1983) The Conscious Structure of the Koreans,III. Seoul, Korea, Sinwon Publishing.

Smith, G.S., Barnes, E., and Scales, A. (1974) Counseling the black child,Elementary School Guidance and Counseling, 8, 245-253.

Tu, W.M. (1985) Confucian Thought: Selfhood as Creative Transformation, Albany, New York, State University of New York Press.

Yu, A.Y. (1985) The Korean Traditional Psychotherapy for Children, Seoul, Korea, Il-Jee Sa.

Yun, T.R. (1964) Korean's Characterisitics, Seoul, Kora, Hyundae Kyoyuck Chongsuh Co.